M1205
Tuesday, June 20, 1967
New York City
Group I

Mr. Nyland: Last night we talked a little in detail about a certain way of looking at Work as a question of energy division ... energy going in two directions. Every once in a while I think there will be certain meetings that have a definite characteristic, and I would advise you that when you hear, or when you are present at one of those meetings, that you make a note of the number having in mind that at the time when I will be away again for a little while, that perhaps those are tapes you would like to hear. It is a matter, I think, gradually ... and we have to work towards that and there has to be, I think—and there can be quite easily—more cooperation regarding subjects that we have discussed now. Because over several years we have been making tapes, and we have talked about different subjects from the standpoint of Work—or how to correlate it or to look at it—and sometimes giving a certain slant, or a definite viewpoint, on it. And it is difficult now, particularly when I listen to some of the tapes from new Groups—of which, as you know, there are a few going on—how, in the beginning, they are struggling with certain concepts. And although I can say, "Yes, listen to tapes," and they do receive several and some of those—particularly from the West Coast—it is rather difficult for them when they have to listen to a whole tape for the information of just a few ... a few minutes when it is a particular subject that they are struggling with and that they should have.

And so, for that reason, an index on the kind of things that we have talked about, of course is useful. And as you know, we've done a great deal of work on it, but there never is enough of that kind of work; and I think that anyone who listens to tapes, or has made notes in the past and who thinks that they have some kind of an indication of where this or that is or might become available, that it would be very useful to put it together in a ... a general fund of information so that we can use it. And therefore I would ask all of you to help to the extent that you possibly

can. It does not mean that you are transcribing tapes, but you do listen to them and also sometimes you do make notes—as I know—and it may be useful then for more than only yourself. And in that way, it will serve the maintenance of ideas in accordance with what we try to do: That is, to hold on to the exactness of that what is meant by Objectivity, and be able to put into very simple words what is necessary if one wants to Work on oneself. That many times these notes may not be exact—for yourself—but then it can be verified if we know approximately where that kind of an information can be found. And incidentally, it will be helpful for me in the writing of certain things, although I must say that by this time I have quite enough material to choose from, so that I don't know really what to choose.

It's a matter of cooperation. It's a matter of solidarity among the people of the Group, and to what extent you feel that you belong. I've said many times, it is not a question of saying the same thing, and it's not a question of thinking the same thing; because there is no particular reason why a person cannot be appreciated even if they have a different kind of a viewpoint. The only proviso in that is that I must know what the other person really thinks and the reasons for thinking that way, and although the conclusion may be different, as long as I understand that, he can be my friend and we can work together. Because then I don't have any particular argument, than only that I know that he thinks differently and that perhaps sometimes his activities may be different. But since I understand him, it's quite all right.

You remember, in connection with that what has to be an emotional relationship and a certain quality between people when they work together, or when they belong to the same kind of a Group, it has to be a feeling; and that the feeling, about which there should not be any argument, should then, at times, be the guiding force which will keep people together. Your mind will not keep you together, but your emotions can. Because emotions are fluid. The mind is contained within your cranium, and even if there are certain thought-forms that might be sent out by your mind, it does not mean that your mind is able to receive the forms of someone else. As far as emotions are concerned, the energy that can flow between two people are of the same kind of quality because they belong to a density that is similar; and although the rate of vibrations of such emotions are not the same, that what can be combined as rates of vibrations of course is quite possible—we know that as far as music is concerned, that one fundamental note can contain many overtones.

So don't worry about emotions not being understood when they are of the right kind. And

when there is something that is then the understanding between people, and I say when there is 'no argument' about it, that one feels that the other person is similarly inclined and that the aim that each one of us should have—an aim to grow, an aim, really, to wish to become free from that what we all experience as bondage—that on the basis of that, there is a possibility of working together. More and more this particular problem has to be solved. And whenever you find that at times you are not really 'in line' with someone else, it is up to you to work towards it, to work for more understanding and really make an attempt and not just let it go as something that is unfortunate. If it is unfortunate and you really think so, you have to do something to eliminate it. And that although, as I say, the arguments can continue from now until infinity, it is necessary that an emotional quality ... for an understanding on that basis and then, as I say, there can be solidarity—that is, the Oneness of an aim, which aim for us, and for all of us, should be to become free and to have the chance of development in the direction of becoming a real Man. I say this... [doorbell rings]

Who could it be? Robert, find out. [Pause, noise, while person enters] You know what the time is?

Susanne: No, I just missed my first train, and the next one arrived at 20 past 8:00, or...

Mr. Nyland: Well, we cannot accuse the Pennsylvania railroad system. All right. Sit down, sit down.

Why do I say these things. Why do I insist, really. Because it is insistence that you work together. Why is it that I feel that it is necessary. Because you will be as a family. And I don't mean any particular relationship of brothers and sisters, or the 'loving' that so-called has to be there when one is a family. It is a Group; a working Group, a Group for understanding, for the maintenance of the ideas and to carry them through, to help them to be maintained by your efforts and by the ability, gradually, to be able to formulate them in such a way that again and again, whenever you meet new people, that you can affect them and that it is correct of what you are saying, that there is no deviation from that what is really an understanding in the sense of: What is Work, and what is the aim for us, and how do we reach it.

You see, when I say now as a 'family,' that is as a Group in between—and with whom, and in connection with each other—there is something in existence that you can call 'affection.' A love for each other perhaps is a little bit too much because our personalities differ and it takes a very long time before the personality is really changing well enough so that that what is

manifestation can be understood as coming from one's essence. At the same time, this Group together, as a whole and I happen to be here, and then ... I have to say this because when a father receives certain things from his, you might call it, 'children'—and you know sometimes I do call you children because I am a little older than you are—it is perhaps this kind of a spiritual realization and relationship that we do have, and that comes of course to my notice whenever Father's Day goes by and there is something from you for me. And as you know, it is not for me; it is for us, and it belongs to us as a whole—only, I happen to be the administrator, and for that reason I have that responsibility.

But all of you who have helped, they are the contributing factors; to give in a certain way, in some way or other for yourself, whatever it is that your Conscience would allow: something as a token of, that we really belong. And without becoming sentimental, I want to say that I thank you. Because it's on that basis and this continued wish to help to maintain and to help—to go out of your way, and also every once in a while make certain sacrifices—that you really start to understand what it is to give, and really to give for the sake of wishing to give without even having in mind any kind of return.

Because a gift is complete in itself. A gift does not require a return gift. A gift is something because that what is in you and what is alive has to be expressed; and sometimes it takes one form or another ... but then in the expression there is a balance that is reached within oneself, and therefore I say it is 'complete' in itself. Because it is not necessary that it is counter-balanced by the gift of someone who has received something. To some extent you can say it is an 'unselfish' kind of giving, but it is really much more than that, because it is an expression of an aliveness which must then find a form in some way or other, as if when you are really alive, you want to sing. A gift is like a song that you sing in a certain melody, and in a certain way, of your music. And it comes out and it is sufficient for that to be given, you might say, to the 'rest of the world', even if it may be directed to a certain person. It is something that you feel you have to do, and this being 'compelled' is a result of that what you really are and where the level of your Being is. That is why angels are always associated with harps and with singing: for the love of singing, for the love of being in that state around His Endlessness. And the fulfillment of a person, when he Works, is his wish to become Conscious and in this Conscious state find the balance for himself to be able, then, to be in equilibrium regarding that what is a higher force for him.

So with that, now, we start—again and again and again; because every day is new and every meeting is new, and every time the emphasis has to be on: What is Work. I find it so often when I listen, now, to other tapes of those who are struggling; and I can hardly remember how it used to be for myself, or when we started with small Groups and we had to go through all the same kind of a rigmarole, and that many times this kind of patience that one ought to have wears off and is a little thin. And I must admit that sometimes it's a little thin for me to have to answer the same king of a thing over and over again, and almost to the degree of accusing them of being a little stupid. And at the same time, I have no right to say it. It is only that the question of listening to tapes, it takes too much time and I wish there was a speed-listening course which I could take. We have speed-writing and speed-reading, now where is the speed-listening. [laughter] And if it is recorded at 1⅞ and I run it through at 7½, it doesn't help me at all [laughter]—it is abracadabra.

So you see, I'm bound by the speed as set by *them*. And particularly when there are silences, it is even worse; because you never can tell, and around the corner may be a question that perhaps I should answer, and my Conscience wouldn't be free unless it can say I've listened to your tape.

So, the more help you can give me, the better it will be. The help is not so much in the actuality of being here or even to do things for me. To know the emphasis of Work for yourself and the willingness to find out for yourself what it is that you should develop—it's exactly the same attitude you should have towards wishing to help someone else; and particularly when you are ... to some extent that you're dependent on it, you help me in your thoughts but you help me mostly in your feeling. If the feeling can be pure, if the feeling can be honest for my sake so that you wish me to grow, that you wish for me to find the solution to certain problems and that finally it may end up in a richness and a freedom and to be able to live a spiritual life—if your wish is that for me, it is the wish of Father's Day for myself. And that, I hope, you will have; and that, I hope, we will be able to maintain regardless of where I will be.

I put yourself ... I put you—all of you—on a test ... in a test. I test you. I have said before, I will be away once in a while. Even when I perhaps be in New York, I will be away in some other places. You have to carry on. You have to know that it is necessary, for your own sake, to carry on, and that it is not for me that you are going to meetings. Your attitude, your wish, your real motivation, why you feel that it is necessary to Work, why you know that you, in your

condition—with your personality and all the traits with which you are quite familiar—how necessary it is for you to understand that that what is now bondage should really become freedom so that, at the proper time, you can also say "Goodbye" to this world because you're going home. Your home is in Heaven. Your home is with God. The family of God is you, as children. You live for that in order to find out *where* is your Father—real Father. Where is that what may motivate you and what has given you, in the form of life, the ability now to live your life on Earth, and what is it that He—God—meant by putting you on Earth and to expect you to live your life here; and not to question, and not ... even if you don't know why you are here, that at least you accept yourself in the place where you are so that with this you will actually do the best you can to understand what it is that He, in His Wisdom, has given you as a task.

Always look at your life as something that you have to understand in order to free yourself from it, and that that whatever it is now that you suffer and the conditions under which you happen to live, and the way you sometimes can compare yourselves with others—and you think that the other pastures are greener than your own, and that you think the world was not divided correctly and it is uneven and you are receiving a certain share that is not right because so-and-so has it easier—again, of course, I say it's none of your business. And at the same time, if you can accept your life for whatever it is and if you really could become Impartial, then everybody's life is like your own and everybody has that kind of an opportunity to become Impartial to his own life, and it is none of your business to think that it would be easier to have someone else's life and to become Impartial to it.

Your problem is Impartiality. Your problem is to be free from that what is your concepts—your thoughts and your feelings—both—and that what you assume to be in the way it has to be—and that *that* you base on what you think you know. And sometimes the assumption is quite incorrect; and you find out, because Mother Nature will not allow anyone to dictate to Her. And so, if that is true of Mother Nature, what will happen to His Endlessness if you think that He ought to do what you believe He ought to, and if you tell Him. And at the same time, that what we now know as far as these kind of forces that are outside of us, they are exactly the same with ourselves. Because we still believe that we know what to do. We still think that we are clever, and that we have a certain mind and that the mind is there to guide us and that we, in our unfortunate wisdom, will be able to tell what is right for oneself.

It is only when you are completely free first, that that what you consider of yourself to be ...

and that that kind of freedom from yourself—the way you have been educated and the way your personality has behaved, and all the different things you've done in ordinary life which you think are to your credit—that all of that has to drop away. Because what is there, really, that is not only not your own, but what is there that you can count on and that you know. The only thing you can know is mechanicality of people and mechanicality of yourself, and that the real understanding is based on that what I know every person to be and what I know myself to be, and also that I know that ninety-nine percent of the time that I happen to be active, I have to be active the way I am.

You see, I leave this one percent out, partly for accidental happenings and partly to give a possibility for something that I call my 'attempts' at Consciousness. And that sometimes this—what I now sincerely hope and that I wish with all my heart that at some times can lead to a realization that somehow or other I have done Work on myself and because of that, and having received a better insight—I am now a different kind of person. And the responsibility of myself starts there: with the kind of Work that I have done for my own sake and for the glory of God.

But you see, it is so small. And our daily life is still filled with all the manifestations of our personality as it is; and the acceptance of that and to become Impartial to that—that is, the non-identification process, the loosening up of the relationships with something, in ourselves, between that what are manifestations and something that is perhaps a little bit deeper as an essential quality—also that is connected with everything that is now a manifestation of the physical body and sometimes the thought processes and the feeling processes. How can one solve it. Or, how can one dissolve it, how can one get rid of it.

Where is it that it is attached, and why should it even remain attached. Because my main reason for holding on to it is that I would fall apart if I, for some reason or other, tried to detach it. And it is this particular sense that wants to hold things together; because it is my life that is then dependent on it, and I cannot allow all the different manifestations to go helter-skelter, without any direction—neither of my mind, nor for my feeling center. So because of that, there is this kind of an attachment; and I call it then an attachment to 'myself'—and perhaps selfishly and egoism—and that what I now consider the necessity for maintenance of myself on Earth, and that I don't want to give this up because I have nothing else to substitute.

So the motivation first has to be that I am bound and that I now wish to be free. That is, the necessity and the realization that I am not free and that I'm still mechanical, and I see it all over

the place; and every time when I walk, every time when I look—when I see others, when I react towards them and they affect me all the time—I am like a mechanical, automatic kind of a creature. And that at times, only, I see it. And when I see it, it is so short; because I cannot do anything with it; it leaves, and that what is the little 'I' is not sufficiently fed and it disappears again behind a cloud and then it is of no use to me because I'm not aware even of the existence of that.

The realization among ourselves; to understand ourselves the way we are as human creatures; the way we know, of ourselves and of others, of what we are—even that could become a basis for friendship. So that there need not be any particular surprise about the behavior of anyone. If I only know them, then I must know that they must behave the way they are and they have to behave, because that is pre-determined in them—to behave like an automaton. If I could understand this mechanicality—which I now call a 'law' of Nature, of that what is, I say, 'mechanical'—it is not entirely mechanical; because there is a motivating force I call 'life,' and this life is the same in everyone, and as soon as it is put in a person it becomes different in its manifestation, and in principle it is the same.

So there are two things by which I could establish a relationship with other people: One is the realization that life is the same in all of us; and that this life is imprisoned in all of us and that in all of our lives there is a desire for freedom. To some extent you can say it's an assumption, because why shouldn't life in me be satisfied in the way it is and wait its time until it is free again when the physical body dies. But also that is not true; because if life is in my body and the body dies, is life still in another part of me which is also quite definitely a part of myself—my spiritual life and my inner life, and that I even call of a 'higher' form of life—so if there is a possibility of life continuing to exist, it will leave the physical body and will go over into the beginning of the Kesdjanian body, and I still will be faced with this problem: Does life want to continue in that kind of a form, or does it have in it a wish for that kind of freedom so that first it could unite with everything existing and then again continue in a different kind of a form if it were poured into it.

It's a very difficult problem to solve. In the first place, we don't know much about life. In the second place, it may be a necessity that it is united with the totality of all life. And everything of me now—this life carrying my name—I object; because I want to keep my life for whatever it is and in whatever condition it is, and almost I would say, I would want to have

'something to say' about the form into which it has to be poured again and again in order to gain its freedom. And the other part is, that even if I assume that life is the same and because of that there is a bondage among us—a fellowship, a recognition of sameness—that that what is manifestation is a logical result of that what happens to be on Earth. I say it is 'natural' or 'mechanical,' but it is also predictable; and the more I know myself, the more I will understand others. And when I understand them, that bond of fellowship—that they have to be like I am, and that they cannot help being what they are, the same way as I have to be what I am—that will give an understanding between us.

These are the two things that can help: the realization of that what we are as manifestation, and the realization of that what we are, essential. Manifestations are too difficult to understand or to join; that is, there is no possible relationship, than only the question of understanding. I cannot take over the manifestation of someone else. Regarding essence, the question is different. Because there is already a little change in density, a little change of less multiplicity, not as much variety. And therefore, the further I can go to that what is the reality of myself, the closer I come to the Oneness of everyone. And it is on that basis that really Work should actually start to function. This center of gravity within oneself as the center of my existence in which the essential qualities even have disappeared and that what has been left has now one ... only one quality: it is a certain magnetism which then, at that time, can attract others with whom, and in whom, the particular coating now protecting this magnetic quality has gradually been dissolved, or has disappeared. You see, when we come to that point, we also know what the motivation for Work is, because in that sense I can discover the motivation of someone else.

And it is the motivation that gives me my wish so that I would not be concerned, not even with the shortage of life—the short duration. I wouldn't even be concerned with the question of what life of me, as well as someone else, prefers. But I become concerned when there is something that is universal, without any dimension, as something that by existence only, can join without any opposition. That is, if there is something in me that is not subject anymore to any time or space, that then, in itself as existing, it has a magnetic quality of attracting each other. And it is strange to say that the attraction between points will cause, in one, a certain 'vital' field—a field of force—and *that* I call 'life.'

It is questionable if I could discover my life without someone else. I think each person is necessary to have, within himself, the reflection of that what someone else is, even if it is a

manifestation. And I cannot conceive of a one Man when, if he were born as such, that he even would develop on Earth and that he would know the existence of himself if he were left entirely by himself. It is of course a hypothetical case—that any person, being alive, not having a father and mother, existing on Earth, in embryo, would then life actually develop; and to what extent is it necessary that Mankind exists for my own growth and for my own development. And for that reason, the dependence that I will have on others, again will form a third reason why I can work with others: because I am grateful, in my existence, for their existence, the same way as they become dependent on me.

The totality of this kind of a realization—of the attraction of points—becomes God. Because in God there is no further dimension. And for me, the realization of that what I am—as then in that one point only, part of God—will give me the wish to become free from all bondage ultimately, so that then I could become Omnipotent, or perhaps Omniscient. Or perhaps Omnipresent. But you see, Omnipresence is also a strange word, because a 'presence' is a word that has an opposite, of something that is 'not' present. Omni-'bliss' is perhaps a much better word, because in that I will know that that what exists as 'omni' is bliss without any further opposition or opposite concept, and God as Infinity ... perhaps a description of Omnibliss is closer than any other.

Why do I Work. Because I think it is a necessity to be free? Because I think that one has to discover secrets? That there is something secretly within one that actually pushes and forces me and cries for air, or cries for new forms of life, that cries because it is bound? Does Magnetic Center really know. Again we come to that point of not knowing what Magnetic Center knows, than only the point again—if it is life and it exists as a form of life which we cannot define further—as an existing without form which we know and which is in a point existing, that that, then—that what is life as a point—exists in all cells, and it is the combination of all the different molecules in a certain way creating among themselves a relationship in which this field-force can exist.

Again, it is a concept of life which is not dependent on matter. This is a quality. It has a property. The property is that it has a magnetic wish to join each other. This must be inherent, because it is not made by any mechanical means and it is not chemical. And to understand this—of what it is—I have to consider the thoughts and the feelings I have about life, and I always come to the point from where I cannot go further and over which I cannot get. Because

there is no bridge, and I cannot free myself of all forms of manifestations and dimensions. And this is the tremendous struggle that I'm up against. Because even if I say "Yes, I wish to Work," everything in me is against that particular wish; and my mind continues to think, and my feeling continues and it wishes to feel, and my body continues to have its wishes—and with all of that as an atmosphere which is created by my personality, what happens to my sincere and honest wish in myself when I say I wish for 'freedom.'

Ultimately, it is a matter of unity within oneself. Ultimately, it is that what I really wish, and that I make myself in that kind of a state which I believe is that what exists outside of me. That is, if I realize that that what is needed for me is a contact with that what is, I now call it 'God' or 'Endlessness' existing outside of me, that then the only way by which it can have a fulfillment of a real wish is for me to become One.

This is ultimately the solution of the realization of that what I am: First as Magnetic Center; then the manifestations of all three different centers becoming One within me, inharmonious as they are, and then making them shrink to become free entirely from all partiality and from all subjective elements. So that in this reduction to one point—the losing of that what is time and that what is space—I then also lose my subjectivity. And that I cannot conceive of what that what is the point within me—the center of my existence—is the same as the totality of God existing as a One-unit, a tri-unity which, because of that kind of existence and my imitation of it, has become the same in principle.

So my real wish for Work is to become One. I say as One, it will be 'free.' It is not the freedom. The freedom is on the outside. The freedom is the realization of my manifestations. By means of becoming more and more free, I become more and more Impartial. By that also, I become freer and freer from ordinary thought forms, from the necessity of formulating, from that what I now call my 'associative' thought and that what is all kind of complexes of rationalizations. Reducing it, reducing it, reducing it. Constantly making myself as if I am nothing. Within myself, nothing functioning; and that is just what my body is as a conglomeration of some cells: still alive since life happens to be in it. That what is my motivation has to be based on the losing of everything of my manifestations, finally to find myself in the unity within me. If I try to Work—if I see what I'm up against and all the different things that are in the way, and that I now know that it is a big job to do—that the only time by which I really can start is first the realization of myself to know what I am in reality, and that no

Work can really be continued unless I go back constantly to this one kind of thought and feeling combined into the Being of myself. And in this Being, again I say it is 'away' from essence because it is the essence also reduced to the point of my existence, that ... that then I am One with the totality of all things existing, or that just God is within me and that I am, in that sense, God without losing any reverence either for God or for myself.

This is needed for oneself to be able to Work. Religiously speaking it is, I call it God's 'chart.' Because it is a certain, let's call it a metaphor that I can understand; because that is a relationship I have towards a father, and that I know that a father will take care of me when I am, as a child, relying and depending on him, so that he then will take care of me because I am his child and he has the responsibility for me. To some extent I place the responsibility on God, and to that extent that He places a responsibility on me to be open to His influence. So that when I say I am God's 'child,' I must know this; not with my mind, not even with my feeling—I must know this in my Being: that I Am. This is the meaning of saying "I Am." That is, "I," this "I" within, this "I" without dimension, this "I" of a principle belonging to Magnetic Center, this "I" which could function ... which could function Objectively regarding myself, which "I" is made in the image of God to the extent that I understand it—this is "I," this is the contact with the all-pervading life force in the universe. And the "Am"ness is that what I am myself as form into which life was poured. But the "Am"ness still exists because that what is form is not simply done away with by my wish to leave it. The "I" and the "Am" belong together. When I say it, I bring about a relationship between ... like in prayer with God I say "I" am God's, and then I say "Am" that is the child, that is me, that is that what I understand in myself, that is what I wish now to become One in the relationship towards God, that is what I wish to give up, this is the form of life that I'm willing to give.

All these problems of course are related, and all of it now seems to be a little religious; because it is naturally a form of prayer, and at the same time they are so completely practical in the application of daily life.

side 2 What is it that I do when I start. What is it that I must do first in order for myself to have a chance of survival. I have to relax. I have to do away—or reduce, or eliminate—all the things I know that are ordinary functions. It is not that I kill them. I simply reduce it. I keep them alive. My body remains alive, constantly, under any form of Observation, but it has to be reduced to a point in which there is so little activity, so little feeling and so little thought going on that at least

it becomes manageable. And it is not on its own any more. It is willing then to have something done to it. And there is nothing that will be done to it to take away its life-form in which it is now. All that will be done to it is to become an object under Observation of an 'I'. When I say, "I," I then make the relationship between the "Am"ness of "I Am," and that is expressed in the Observing quality of 'I' regarding that what I Am.

When I make this exercise—"I Am"—I inhale, at the end of that I say, "I." The inhalation is that what I try to absorb from the atmosphere around me, and that I hope that in that air there are substances which I can make my own. And that if it were possible for me to extract from it that what is certain influences—I do not know exactly how to define them, but which I must assume exist; and exist also in this atmosphere, because otherwise the idea of Omnipresence has no meaning whatsoever—that then when I breathe in and I say "I," that then this "I" represents the certain form of energy which I have received from outside and now is for me to be used. And I use it by going over a little threshold. It is at that point when I inhale and I come to the end of this inhalation, at the end of that it is as if there is a threshold I have to go over in order to be able to exhale. At that point I become Observant. At that point there is this possibility of changing the "I" into "Am," of making a contact between that what God is and what I am as a human being, the contact of that what is Consciousness contacting now that what is unconscious. That what I wish to use for the building up with myself of a new life, is now in contact with that what I do not wish any longer to keep within me, and I exhale it because it has fulfilled its usefulness and there is nothing in it any more of any particular digestive or nutritious value.

This threshold is important. This threshold is a point of waiting. This threshold of changing inhalation to exhalation is a moment of my life. At that time I'm in contact with that what I really am. At that time I am the master of that what enters and the distributor of that what stays. It is this exhalation that will give, at that time, the distribution of that what has been taken in when I inhale. And it only is now in my lungs, but when I exhale, the totality of that what is there available is now distributed over the totality of my body.

If I understand this exercise well enough, I do it three times. I say "I," and at the end of that "I," I am filled. And this filling now I first, when I exhale, I send to a place in my body which is the governing force for my physical center. It is Kundabuffer. It is at the bottom of the spine. It is that where my life-force is regarding my physical existence. And when I exhale and say "Am," the "Am"ness represents that part of my body which then is fed by that kind of food.

I inhale for the second time. Again, "I." I am filled with material, filled with the kind of substance that I need for the building of Consciousness and Conscience. And this time I try to distribute by becoming sensitive to my heart. And it is then as if this "Am"ness ends up by a vibration in my chest which then—as "Am" as I pronounce it—starts my heart to function because it has received food of a different kind than before. And the third time I say "I Am." And again, after the "I," the inhalation, I am filled. Thank God I am filled. And I cross the threshold, and at that moment I remember. At that moment I remember that what is now going to be my driving force—the motivation and that what is the understanding, that what has to become King for me, to be able to govern—it is my mind. And in exhaling, I send this material up my spine, through my neck, through ... taking from the shoulders whatever can assist, to go back of my head to the forehead, to distribute ... to 'curl around,' as it were, to come above my ears and to reach the temples of my head and to feed that where my Consciousness can develop.

This is the exercise "I Am." You must know that you must only do it when you are relaxed. You must know you can only do it when you really expect God to help you. You must know that then in that sense you are God's child. And He *will* help you because you begged Him for assistance. You beg Him to know and to acknowledge you as a real child. You see, this requires Him. Because, how do we know He is our Father. Only when we are a child, He becomes Father. And that what is required of Man on Earth is to realize that they are children of the totality of the universe in some form or other; and that among us this can be, because all of us know that in Work we are—and we do belong—together.

I say it is a child's quality. It is an emotional kind. It is something that I only can feel. I cannot define it. I cannot say it in my mind. I cannot use a word for it. It is sometimes like when I am out of breath. It is sometimes as if when I change from inhalation to exhalation, that at that one moment there is eternity for me. Because I'm not engaged then in anything of this Earth. Not even breathing; I stop that, because when I cross the threshold, I rest for one moment and I hold my breath so as to exclude any further influence of the Earth. Because the Earth has given me, because of breath, my life. I became dependent on the Earth when I started to be born. Before that, I was dependent on my mother. After I've been born, I'm part of Earth and I'm part, then, of air. And air has helped me to grow further, to develop two things within one: The 'Do-Re-Mi' of ordinary mind—of ordinary Man in an embryo—is simply the beginning of a potentiality so that when a child is born then there is something already something in existence

which, simply by feeding, can actually grow out and it becomes a Man; that what is 'Sol-La-Si' of a Man, physically, is linked up with the possibility of the 'Do-Re-Mi' of his spiritual life. And the more now a Man can grow 'Sol-La-Si,' the more there is a possibility of going over into the 'Do-Re-Me' of an emotional body; and that therefore that the 'Sol, 'La,' 'Si,' sometimes, of physical body, are represented by that what is potential in Man as real intellect, real feeling, and real sex—creation.

But you see, it doesn't develop in Man; because not many people are interested to develop at the same time the wish for further growth, and that there are only a few people who become interested in the actualization of that what is already the beginning of Kesdjan, and that they sometimes don't even know that it exists and that in that form of the 'Do-Re-Mi'—that is, Man Number Four—there is something in Man which has to do with his possible development of his belief that he actually could grow. It is in Man Number Four that the concept of 'child' is realized; it is then that he considers that what is his physical body as part of God given to him, and it is from the standpoint of Kesdjan, as a beginning ... that I become Observant towards myself. The moment in which I try now to cross over from that what is inhalation to exhalation, is the moment of my existence in connection with God in which I realize that I have given all of me and it is up to Him to take, and that His request is that I remain open to the possibility of reception.

When I say you have to learn to 'use' this in daily life, it simply means that I have to understand that God is always there and that I am always ... always have the possibility of the relation with that, and that if my motivations could always be colored by that kind of a thought and feeling, that *that*—then what I will do—will be in accordance with it. And in general I say it belongs to the 'becoming' of Man, or that what I do 'becomes' me as a Man, and that gradually that what I start to realize as a necessity for myself belongs now to a form of manifestations which I now let go by in review of myself, looking at myself to see what is there; and not as yet judging, but simply to make absolutely sure that I know what I am. In that sense, I find out—when I say "I Am" and the moments in which I can become Awake and that then the continuation of the "Am"ness of myself and constantly being fed by this "I" Am; so that that what is my breath becomes "I Am," and that each time I now breathe, I know because that is the contact that has been established. You see, then in my life God exists because the "I Am" has become the link with that what is a higher form of Consciousness.

This is the changing of that what is Man from personality into Individuality. It is the beginning of that what now must become a Man as he should be, and this beginning of that what has been created potentially as Man Number Four—hoping and wishing that he could become something else—now grows over into the fulfillment of his emotional body, a realization of that what is needed for his Soul.

The beginning of his Soul is Man Number Six, temporary as it may be, reaffirmed by the permanency of his feeling as 'Sol-La-Si' as emotion. And then the problem: How do I prepare for that what is needed for myself. You see, the point of preparation, the point in which Man has to consider this question: How will I face death. How will I be. What is there of me to be with, and what can exist in the presence of that what I now wish to enter. And if my Kesdjanian body is sufficiently developed, I will be able at such a time to go through the kind of Purgatory which I create for myself: the sense of God being then unattainable and still within reach; that what I know exists and that is with the wish that I must have it, and know at the same time that I cannot have it unless I sacrifice the totality of everything that I have developed even on Earth, and that the entrance into that what is the Kingdom of Heaven is as big as the eye of a needle.

You see, this is the beginning of real Man, the beginning of Conscious Man in the real sense of the word, the beginning of Harmonious Man, the beginning of the sacrifice which is needed in the creation of conditions which I know are going to devour, the willingness to give myself up completely in order to be dissolved; and in that dissolving process to find, I call it once in a while, the 'Pearl of Great Price,' of that what is really the elixir of life, of that what is the Holy Grail. This is for Man Number Seven. This is the link of Man with the rest of the universe. With that, he leaves Earth for good. With that, he enters into the second cycle of the Enneagram. With that, he begins his life in the direction of Cosmic Consciousness.

Don't tell me it's not practical. Because you know in your own experience that these questions of manifestations of yourself, your personality the way it is—the way it always will present itself to you, the way it always is there even when you get up early in the morning and your mind already starts to think and think of how to do this and how to do that, and that of course at such times it's so extremely difficult even to try to make an attempt to be Awake or to be Aware just for a moment—that at that time it is necessary to tell "Who are you now, a human being or are you a child." The realization at that time I must lower all the ideas I have of myself. That I am not a Man at all. That I am, in relation to that what I wish to grow towards, still in that

relation of a beginner, of a crawling child, of that what is still you might say, on the floor: hardly able to stand up, let alone to walk—I cannot. But I must know it, and the morning is right for that: to say to God "This is your child," and then to *keep* this, almost as if at every breath I take, I am reminded of the existence of myself.

I said yesterday, start early in the morning. There is a freedom, at that time, of the three centers. There is a possibility, because of that, of a unity of the three centers becoming One. I say, even if they are not harmonious because they are not equally developed, still there is a semblance of something of a willingness to be united in whatever it is and whatever form it would take. Because my Objectivity will take care of that. It will not criticize what it is. It will accept that what it is for its value; whatever it may be that it still has to go through, at least I don't have to avoid my particular kind of criticism of myself. The acceptance of that what I am—as I am by 'I'—is the saving grace for me to be able to call myself a child of God.

This kind of Impartiality will make me a child. You see... But it has to be Impartial. It is not a question of my mind saying it. It's a question of my feeling ... my real emotion saying it in the way it is able to feel, to come to that clarity; and it is then that in my attitude—the posture, physically—this unity takes place, and it puts the level of my Being at a certain point above inhalation and above exhalation. It is that level of Being I touch when, in this moment of existence, I change the sign of intake to the sign of outgo. I then make myself inbetween the two as two forces: the neutralizing force, in that I live and with that I go up towards His Endlessness.

This picture, this kind of religion, this kind of idea about oneself, this realization of everyone being the same, this knowledge of oneself—this is what you should pray for: that many times during the day you are reminded that you are what you are and that you are unconscious and as yet not sufficiently responsible, and that then you have, with it, the wish to do something. And the wish to want to do something will make you eliminate that what you are engaged in, and you will reduce the activities of your body in all their functions. This 'It' will become just a little bit of something like a lump of flesh. Because in that what you now will manifest as a result of relaxation in all three centers, is still that what is alive in you and which requires at that time not as much energy as usual; and then that what is really your spiritual life, that what is the contact with that what is above you, can take place.

Mysticism is reached when I have become One, when I have reduced all Earthly forms of subjectivity as close to nothing as I can make it. And it is then that my will is not there and that I

truly can say, “God, take me, because I belong to You”—to Your family—“and I claim You as my Father.”

This is the real meaning of Father’s Day for all of us. Your Earthly father—take care. Your spiritual father, he can help you a little bit, but your Heavenly Father is the relationship towards your Conscience. He enters through the door of your heart, and you have to allow Him room. And for you—what you wish, what you can do, what you in your ignorance will try—is to make your heart a place for Him to live in. And you then ... foolishly enough you will start to decorate, and you put all kind of lovely things in hoping that it will please Him. You could even put pictures on the wall, and sayings. Things that belong to you, you think they belong to God. You will color it in the colors that you like. You make a soft sofa so that He could rest, and you hope that there is no radio to disturb Him.

Look in your heart to see what it ought to become. See what it is as a house. See if it’s worthwhile, if it is actually fitting for that what you don’t know; to make it live in something you don’t know, and then to embellish it and to decorate it with that what you don’t know, and then to live it as if you don’t exist, and then to let be that what is, about which you don’t know anything at all. You see how quiet it will be because of that. Because in that Silence, there is no knowledge, there is not even any feeling. Almost I would say, there is no particular kind of Being. At the same time, there is an understanding, there is a possibility of listening, there is a Conscience which actually can be attuned to what we simply say the ‘Infinite,’ and that there is a Consciousness that will gradually start to learn how to Be in the presence of God.

Again I say, all this what I say, is practical. It is not theory, and it never should be kept theory; and even if at the present time it sounds a little bit as if it is encompassing all kinds of regulations or perhaps relationships, that it is up to you to extract from it what you can take in your daily life. And that tomorrow morning... No, not even tomorrow morning; that now, that now when you leave, that you leave with the wish, “May God help me. May I grow. May I become a Man—so help me His Endlessness, my Father in Heaven, hallowed be Thy Name.”

Goodnight, everybody.

End of Tape